

Liturgias
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THE
ORDER OF WORSHIP
OF THE
SOCIETY OF THE NEW CHURCH,
(Signified by the New Jerufalem in the Revelation)
MEETING IN
RED CROSS STREET, NEAR BARBICAN,
L O N D O N.

TOGETHER WITH
THE FORMS FOR THE ADMINISTRATION
OF BAPTISM, AND THE
HOLY SUPPER.

ALSO,
A CATECHISM FOR THE USE OF THE
NEW CHURCH.

*In that day there shall be one Jehovah, and
his name One. Zech. xiv. 9.*

L O N D O N:
PRINTED FOR THE SOCIETY,
And to be had at the TEMPLE, Red Cross Street,
and of M. SIBLY, No. 35, Goswell Street.

1794=38.

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THE USE OF THE

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LONDON:

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P R E F A C E.

IT is an acknowledged truth, that whoever believes in a Divine Being, believes also, that divine worship should be paid to him, and although the modes of that service are various according to the different states and consequent opinions of men, yet, all for the most part agree in the necessity of performing that privileged duty.

The Lord does not require this duty like an act of homage paid to an earthly sovereign; but solely for our good, that thereby we might be brought into states more recipient of the influx of his divine love, for he is continually striving to enter in and make his abode with man; and he cannot do it without man putting himself in the way. It would be well for those to consider this, who affect to neglect so important a privilege;

lege; it not only has the appearance of disregarding the Lord, and disobedience to his commands, but also is a great, personal injury, by losing those opportunities of enlarging the capacities of their recipient vessels: how lamentable therefore to see persons who profess the genuine doctrines of Christianity, either wholly neglecting public worship for the most trivial occurrence, or else if they attend at all, it is when the service is half done; thus making it appear by their conduct as if the Lord had only a small part of their hearts, the greatest part being attached to the love of themselves or the world. But these things cannot be set in a more distinct point of view, than in the words of Swedenborg.

A. C. 4347.—As for humiliation and submission, there are few know why that should be before the Divine, *whilst man is in worship*, hence also neither do they know what that effects. They who are not in the knowledge of interior things cannot otherwise believe, than that the Divine wills the humiliation and submission of man, as a man who is in the lust of glory, and hence that the Divine wills glory, and is affected with glory, which man attributes to him. But the case holds

holds intirely otherwise. The Divine is not in any affection of glory, for what of glory can be to the Divine from man? But he willeth humiliation and submission not for himself, but for the sake of man; for when man is in humiliation, then he turns from the evil and false with himself, and then he removes them, which being removed, the Divine can flow in with good and truth; every one may know this with himself; he who is elated in soul, is in the love of self, and prefers himself, not only before others, but also cares nothing for the Divine; consequently rejects the influx of good, and hence it's conjunction with truths. This is the genuine course of humiliation of man before the Divine, hence it appears that good cannot be conjoined to truth, and thus man cannot be regenerated, except he humbles and submits himself. Humiliation and submission is predicated of truths, because truths flow in by the external man, but good, by the internal; those things which flow in by the external man, they with themselves have fallacies, and from hence falses, with their affections. But not so those things which enter in by the internal, because it is the Divine which flow in hereby,
and

and meets truths that they may be conjoined.

D. L. 333.—Uses for receiving a spiritual principle from the Lord, are all things appertaining to religion and thence to *divine worship*, consequently which teach the acknowledgment and knowledge of God, and the knowledge and acknowledgment of good and truth, and thereby eternal life, which, in like manner as other instructions, are imbibed from parents, masters, *preachings*, and books, and especially by applications and exertions of life in conformity thereto ; in the Christian world *by doctrines and preachings from the word*, and by the word from the Lord.

D. 335.—It is believed that the Lord, because he is to be adored, worshipped, and glorified, loves adoration, worship, and glory, for his own sake ; but he loveth them for the sake of man, *because man thereby comes into such a state, that the Divine can flow in and be perceived*, for thereby man removes his *proprium*, which prevents influx and reception ; for his *proprium*, which is the love of self, hardens his heart and shuts it ; this is removed by the acknowledgment that from himself nothing is done but evil,
and

and from the Lord nothing but good; hence comes softness and humiliation of heart, from which floweth adoration and worship.

A. C. 1618.—Man, however, during his abode in the world, *ought to live in the practice of external worship*, for by external worship things internal are excited, and by external worship things external are kept in a state of sanctity, so that internal things may flow in; moreover man is hereby initiated into knowledges, and prepared to receive things celestial, and is also gifted with states of sanctity, though he be ignorant thereof, which states are preserved by the Lord for his use in eternal life; for in eternal life all his states of life return.

H. and H. 221.—Divine worship in heaven is not unlike that on earth, *as to the external part*, though with regard to the internal there is a difference.

Do. 222.—But the true divine worship is not considered in the heavens, as consisting in frequenting the temples, and hearing preachings; but in a life of love, charity, and faith, according to the doctrines received, preaching serving only as the means of instruction in things pertaining to life. I have conversed with the
angels

angels on this subject, and told them, that it is the general belief in this world, that divine worship consists only in frequenting the churches, hearing sermons, receiving the sacrament of the supper three or four times a year, and observing other rites instituted by the church, together with attending at the public prayers with reverence and devotion: to which the angels replied, *that these external things ought to be observed*, but that they availed nothing, if they did not proceed from an inward good principle, and that this consisted in a life according to the precepts which doctrine teacheth.

Do. 225.—Whereas in the celestial kingdom they are all in the province of the good of love, which principle gives them an intuitive perception of all truths, so that they have no occasion to discourse of them; however, notwithstanding, *they have preachings there as well for the illustration of the truths they already know, as to enrich them with a farther increase.*

If it is necessary for the angels in the celestial heavens to attend external worship, surely it must be eminently so to men on earth; and we not only suffer a great personal loss by not attending, but it is an injury done to our neighbour by
not

not setting him a good example, consequently an injury done to the church as a body; for the word of truth hath said, "Where two or three are gathered together in my name, there am I in the midst of them."

As to this present form of worship, we do not pretend or presume to set it up as a standard for others implicitly to follow; for as we make no society or individual our absolute pattern, (yet wishing to copy the good in all so far as we perceive it,) so neither do we desire to set up our opinions as a rule for others; but our principle is, to think and let think; in other words, to allow others that liberty we conceive right to take ourselves.

This form having been generally received by the society, proves that it is agreeable to their state; other societies of the New Church may be in a more perfect state, consequently their forms will be more perfect, for the states of societies cannot but differ as the variety of faces among men, no two being exactly similar, thus manifesting in a small degree the harmonious variety of *infinite wisdom* in the unity of the *Divine Esse*.

Although this form may differ from others in particulars, yet we trust we

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have

have kept close to the two grand essentials and universals of the New Church :

1^o. That God in Essence and Person is one, in whom is a Divine Trinity, consisting of Father, Son, and Holy Spirit, (like soul, body, and operation in man,) and that the Lord and Saviour Jesus Christ is that God.

2^o. That in order to salvation, man must live a life according to the ten commandments, by shunning evils as sins against God.

We have as much as possible composed the whole of our worship from the word; and have literally translated such portions of the word as are introduced from the original Hebrew and Greek; and to any one in the least acquainted with the doctrine of correspondencies (in which the whole of the word is written) they will appear divinely beautiful. We have also comprized the supplicatory part of our worship into one, and as concise as the nature of the subject would possibly allow; endeavouring that it might be neither tedious by it's length, nor subject the mind to be diverted by various interruptions between the parts.

The reason why we have only taken notice of Christmas Day, Good Friday, Easter

Easter and Ascension Day, and no other particular days, is because those days more immediately relate to the Lord; for however we may value the apostles and primitive christians, we cannot think of introducing their names into the church, by appointing certain days for their remembrance, as we wish to drop the idea of all men, and eye the Lord alone.

To promote the kingdom and will of Jehovah Jesus in the world is our sincerest wish, and with which we conclude, hoping a mantle of love will be thrown over our well meant, though perhaps weak productions; wishing life, salvation, and peace, to all men, of all persuasions, and of all countries.

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The CALENDAR,

Pointing out the Psalms and Lessons proper to be read on certain particular Days, the Psalms for each Day of the Month, and the Portions of the Word appointed to be read on every Day throughout the Year.

Proper Psalms to be read on certain Days.

	MORNING.	EVENING.
Christmas Day	Pf. 2, 132	Pf. 89, to v. 37
Good Friday	Pf. 22, 88	Pf. 69, 16, v. 8
Easter Sunday	Pf. 45, 118	Pf. 18
Ascension Day	Pf. 24, 47	Pf. 113, 115

Proper Lessons to be read on certain Days:

MORNING LESSONS.

	1 LESSON.	2 LESSON.
Christmas Day	Isa. 9, to v. 7	Luke 2, to v. 40
Good Friday	Isaiah - 53	John 19
Easter Sunday	Isaiah - 60	Luke 24
Ascension Day	Isaiah - 52	Mark 16, v. 14

EVENING LESSONS.

	1 LESSON.	2 LESSON.
Christmas Day	Is. 7, v. 10 to 16	John 1, to v. 34
Good Friday	Jerem. 26	Matt. 27
Easter Sunday	Isaiah 12	John 20
Ascension Day	Isaiah 66	John 21

The ORDER of reading the PSALMS,
For every Day in the Month.

Days.	Morning Psalms.	Evening Psalms.
1	1 to 5	6 to 8
2	9 — 11	12 — 14
3	15 — 17	18
4	19 — 21	22 — 23
5	24 — 26	27 — 29
6	30 — 31	32 — 34
7	35 — 36	37
8	38 — 40	41 — 43
9	44 — 46	47 — 49
10	50 — 52	53 — 55
11	56 — 58	59 — 61
12	62 — 64	65 — 67
13	68	69 — 70
14	71 — 72	73 — 74
15	75 — 77	78
16	79 — 81	82 — 85
17	86 — 88	89
18	90 — 92	93 — 94
19	95 — 97	98 — 101
20	102 — 103	104
21	105	106
22	107	108 — 109
23	110 — 113	114 — 115
24	116 — 118	119 v. 1 to v. 32
25	119 v. 33 to v. 72	119 v. 73 to v. 104
26	119 v. 105 to v. 144	119 v. 145 to end
27	120 to 125	126 to 131
28	132 — 135	136 — 138
29	139 — 141	142 — 143
30	144 — 146	147 — 150

JANUARY hath 31 Days.

Days	MORNING.		EVENING.	
	1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	Gen. 1	Matt. 1	Gen. 2	Matt. 2
2	3	3	4	4
3	5	5	6	6
4	7	7	8	8
5	9	9	10	10
6	11	11	12	12
7	13	13	14	14
8	15	15	16	16
9	17	17	18	18
10	19	19	20	20
11	21	21	22	22
12	23	23	24	24
13	25	25	26	26
14	27	27	28	28
15	29	Rev. 1	30	Rev. 2
16	31	3	32	4
17	33	5	34	6
18	35	7	36	8
19	37	9	38	10
20	39	11	40	12
21	41	13	42	14
22	43	15	44	16
23	45	17	46	18
24	47	19	48	20
25	49	21	50	22
26	Dan. 1	Mark 1	Dan. 2	Mark 2
27	3	3	4	4
28	5	5	6	6
29	7	7	8	8
30	9	9	10	10
31	11	11	12	12

FEBRUARY hath 28 Days,
And in LEAP-YEAR 29 Days.

Days.	MORNING.		EVENING.	
	1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	Exod. 1	Mark 13	Exod. 2	Mark 14
2	3	15	4	16
3	5	Rev. 1	6	Rev. 2
4	7	3	8	4
5	9	5	10	6
6	11	7	12	8
7	13	9	14	10
8	15	11	16	12
9	17	13	18	14
10	19	15	20	16
11	21	17	22	18
12	23	19	24	20
13	25	21	26	22
14	27	Luke 1	28	Luke 2
15	29	3	30	4
16	31	5	32	6
17	33	7	34	8
18	35	9	36	10
19	37	11	38	12
20	39	13	40	14
21	Dan. 1	15	Dan. 2	16
22	3	17	4	18
23	5	19	6	20
24	7	21	8	22
25	9	23	10	24
26	11	Rev. 1	12	Rev. 2
27	Levit. 1	3	Levit. 2	4
28	3	5	4	6
29	5	7	6	8

MARCH hath 31 Days.

Days.	MORNING.		EVENING.	
	1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	Levit. 7	Rev. 9	Levit. 8	Rev. 10
2	9	11	10	12
3	11	13	12	14
4	13	15	14	16
5	15	17	16	18
6	17	19	18	20
7	19	21	20	22
8	21	John 1	22	John 2
9	23	3	24	4
10	25	5	26	6
11	27	7	Num. 1	8
12	Num. 2	9	3	10
13	4	11	5	12
14	6	13	7	14
15	8	15	9	16
16	10	17	11	18
17	12	19	13	20
18	14	21	15	Rev. 1
19	16	Rev. 2	17	3
20	18	4	19	5
21	20	6	21	7
22	22	8	23	9
23	24	10	25	11
24	26	12	27	13
25	28	14	29	15
26	30	16	31	17
27	32	18	33	19
28	34	20	35	21
29	36	22	Dan. 1	Matt. 1
30	Dan. 2	Matt. 2	3	3
31	4	4	5	5

APRIL hath 30 Days.

Days.	MORNING.		EVENING.	
	1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	Dan. 6	Matt. 6	Dan. 7	Matt. 7
2	8	8	9	9
3	10	10	11	11
4	12	12	Deut. 1	13
5	Deut. 2	14	3	15
6	4	16	5	17
7	6	18	7	19
8	8	20	9	21
9	10	22	11	23
10	12	24	13	25
11	14	26	15	27
12	16	28	17	Rev. 1
13	18	Rev. 2	19	3
14	20	4	21	5
15	22	6	23	7
16	24	8	25	9
17	26	10	27	11
18	28	12	29	13
19	30	14	31	15
20	32	16	33	17
21	34	18	Josh. 1	19
22	Josh. 2	20	3	21
23	4	22	5	Mark 1
24	6	Mark 2	7	3
25	8	4	9	5
26	10	6	11	7
27	12	8	13	9
28	14	10	15	11
29	16	12	17	13
30	18	14	19	15

M A Y hath 31 Days.

Days.	MORNING.		EVENING.	
	1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	Josh. 20	Mark 16	Josh. 21	Rev. 1
2	22	Rev. 2	23	3
3	24	4	Judg. 1	5
4	Judg. 2	6	3	7
5	4	8	5	9
6	6	10	7	11
7	8	12	9	13
8	10	14	11	15
9	12	16	13	17
10	14	18	15	19
11	16	20	17	21
12	18	22	19	Luke 1
13	20	Luke 2	21	3
14	Dan. 1	4	Dan. 2	5
15	3	6	4	7
16	5	8	6	9
17	7	10	8	11
18	9	12	10	13
19	11	14	12	15
20	1 Sam. 1	16	1 Sam. 2	17
21	3	18	4	19
22	5	20	6	21
23	7	22	8	23
24	9	24	10	Rev. 1
25	11	Rev. 2	12	3
26	13	4	14	5
27	15	6	16	7
28	17	8	18	9
29	19	10	20	11
30	21	12	22	13
31	23	14	24	15

JUNE hath 30 Days.

Days.	MORNING.		EVENING.	
	1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	1 Sam. 25	Rev. 16	1 Sam. 26	Rev. 17
2	27	18	28	19
3	29	20	30	21
4	31	22	2 Sam. 1	John 1
5	2 Sam. 2	John 2	3	3
6	4	4	5	5
7	6	6	7	7
8	8	8	9	9
9	10	10	11	11
10	12	12	13	13
11	14	14	15	15
12	16	16	17	17
13	18	18	19	19
14	20	20	21	21
15	22	Rev. 1	23	Rev. 2
16	24	3	Dan. 1	4
17	Dan. 2	5	8	6
18	4	7	5	8
19	6	9	7	10
20	8	11	9	12
21	10	13	11	14
22	12	15	1 Kings 1	16
23	1 Kings 2	17	3	18
24	4	19	5	20
25	6	21	7	22
26	8	Matt. 1	9	Matt. 2
27	10	3	11	4
28	12	5	13	6
29	14	7	15	8
30	16	9	17	10

JULY hath 31 Days.

Days.	MORNING.		EVENING.	
	1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	1 Kgs 18	Matt. 11	1 Kgs 19	Matt. 12
2	20	13	21	14
3	22	15	2 Kgs 1	16
4	2 Kgs 2	17	3	18
5	4	19	5	20
6	6	21	7	22
7	8	23	9	24
8	10	25	11	26
9	12	27	13	28
10	14	Rev. 1	15	Rev. 2
11	16	3	17	4
12	18	5	19	6
13	20	7	21	8
14	22	9	23	10
15	24	11	25	12
16	Dan. 1	13	Dan. 2	14
17	3	15	4	16
18	5	17	6	18
19	7	19	8	20
20	9	21.	10	22
21	11	Mark 1	12	Mark 2
22	Isaiah 1	3	Isaiah 2	4
23	3	5	4	6
24	5	7	6	8
25	7	9	8	10
26	9	11	10	12
27	11	13	12	14
28	13	15	14	16
29	15	Rev. 1	16	Rev. 2
30	17	3	18	4
31	19	5	20	6

AUGUST hath 31 Days.

Days.	MORNING.		EVENING.	
	1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	Isaiah 21	Rev. 7	Isaiah 22	Rev. 8
2	23	9	24	10
3	25	11	26	12
4	27	13	28	14
5	29	15	30	16
6	31	17	32	18
7	33	19	34	20
8	35	21	36	22
9	37	Luke 1	38	Luke 2
10	39	3	40	4
11	41	5	42	6
12	43	7	44	8
13	45	9	46	10
14	47	11	48	12
15	49	13	50	14
16	51	15	52	16
17	53	17	54	18
18	55	19	56	20
19	57	21	58	22
20	59	23	60	24
21	61	Rev. 1	62	Rev. 2
22	63	3	64	4
23	65	5	66	6
24	Dan. 1	7	Dan. 2	8
25	3	9	4	10
26	5	11	6	12
27	7	13	8	14
28	9	15	10	16
29	11	17	12	18
30	Jerem. 1	19	Jerem. 2	20
31	3	21	4	22

SEPTEMBER hath 30 Days.

Days.	MORNING.		EVENING.	
	1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	Jerem. 5	John 1	Jerem. 6	John 2
2	7	3	8	4
3	9	5	10	6
4	11	7	12	8
5	13	9	14	10
6	15	11	16	12
7	17	13	18	14
8	19	15	20	16
9	21	17	22	18
10	23	19	24	20
11	25	21	26	Rev. 1
12	27	Rev. 2	28	3
13	29	4	30	5
14	31	6	32	7
15	33	8	34	9
16	35	10	36	11
17	37	12	38	13
18	39	14	40	15
19	41	16	42	17
20	43	18	44	19
21	45	20	46	21
22	47	22	48	Matt. 1
23	49	Matt. 2	50	3
24	51	4	52	5
25	Lam. 1	6	Lam. 2	7
26	3	8	4	9
27	5	10	Dan. 1	11
28	Dan. 2	12	3	13
29	4	14	5	15
30	6	16	7	17

OCTOBER hath 31 Days.

Days	MORNING.		EVENING.	
	1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	Dan. 8	Matt. 18	Dan. 9	Matt. 19
2	10	20	11	21
3	12	22	Ezek. 1	23
4	Ezek. 2	24	3	25
5	4	26	5	27
6	6	28	7	Rev. 1
7	8	Rev. 2	9	3
8	10	4	11	5
9	12	6	13	7
10	14	8	15	9
11	16	10	17	11
12	18	12	19	13
13	20	14	21	15
14	22	16	23	17
15	24	18	25	19
16	26	20	27	21
17	28	22	29	Mark 1
18	30	Mark 2	31	3
19	32	4	33	5
20	34	6	35	7
21	36	8	37	9
22	38	10	39	11
23	40	12	41	13
24	42	14	43	15
25	44	16	45	Rev. 1
26	46	Rev. 2	47	3
27	48	4	Dan. 1	5
28	Dan. 2	6	3	7
29	4	8	5	9
30	6	10	7	11
31	8	12	9	13

NOVEMBER hath 30 Days.

Days.	MORNING.		EVENING.	
	1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	Dan. 10	Rev. 14	Dan. 11	Rev. 15
2	12	16	Hosea 1	17
3	Hosea 2	18	3	19
4	4	20	5	21
5	6	22	7	Luke 1
6	8	Luke 2	9	3
7	10	4	11	5
8	12	6	13	7
9	14	8	Joel 1	9
10	Joel 2	10	3	11
11	Amos 1	12	Amos 2	13
12	3	14	4	15
13	5	16	6	17
14	7	18	8	19
15	9	20	Obad. 1	21
16	Jonah 1	22	Jonah 2	23
17	3	24	4	Rev. 1
18	Micah 1	Rev. 2	Micah 2	3
19	3	4	4	5
20	5	6	6	7
21	7	8	Dan. 1	9
22	Dan. 2	10	3	11
23	4	12	5	13
24	6	14	7	15
25	8	16	9	17
26	10	18	11	19
27	12	20	Nahum 1	21
28	Nahum 2	22	3	John 1
29	Habak. 1	John 2	Habak. 2	3
30	3	4	Zeph. 1	5

DECEMBER hath 31 Days.

Days.	MORNING.		EVENING.	
	1 LESSON.	2 LESSON.	1 LESSON.	2 LESSON.
1	Zeph. 2	John 6	Zeph. 3	John 7
2	Hagg. 1	8	Hagg. 2	9
3	Zech. 1	10	Zech. 2	11
4	3	12	4	13
5	5	14	6	15
6	7	16	8	17
7	9	18	10	19
8	11	20	12	21
9	13	Rev. 1	14	Rev. 2
10	Mal. 1	3	Mal. 2	4
11	3	5	4	6
12	Dan. 1	7	Dan. 2	8
13	3	9	4	10
14	5	11	6	12
15	7	13	8	14
16	9	15	10	16
17	11	17	12	18
18	Isaiah 1	19	Isaiah 2	20
19	3	21	4	22
20	5	Matt. 1	6	Matt. 2
21	7	3	8	4
22	9	5	10	6
23	11	7	12	8
24	13	9	14	10
25	—	—	—	—
26	15	11	16	12
27	17	13	18	14
28	19	15	20	16
29	21	17	22	18
30	23	19	24	20
31	25	21	26	22

ORDER OF WORSHIP
OF THE
SOCIETY OF THE NEW CHURCH,
MEETING IN
RED CROSS STREET, LONDON.

¶ *The worship begins with the minister's reading one of the following portions of the word, which, if convenient, the people afterwards are to sing.*

1. **W**E will enter into his habitation,
we will bow down at the sole
of his feet.

Arise Jehovah to thy rest, thou and the
ark of thy strength. Thy priests shall
cause to cloath righteousness, and the re-
cipients of thy mercy shall shout. Ps.
cxxxii. 7, 8, 9.

2. This is my rest until eternity, here
will I dwell, for I have desired it. her

provision in blessing I will bless; her poor I will satisfy with bread. Ps. cxxxii. 14, 15.

3. The expecters of Jehovah shall renew vigour, they shall mount up the wing as an eagle, they shall run and not weary, they shall walk and not faint. Is. xl. 31.

4. Taste and see that Jehovah is good, happinesses is that man who shall shelter in him; fear ye with Jehovah his saints, for there is no want to them that fear him; the young lions may want and suffer hunger, but the seekers of Jehovah shall not want all good. Ps. xxxiv. 9, 10, 11.

5. Jehovah is my shepherd, I shall not want; in pastures of green herb he will make me to lie down, over the waters of rest he will lead me; my soul he will turn; he will cause me to rest in paths of righteousness, for the sake of his name. Ps. xxiii. 1, 2, 3.

6. Thou wilt prepare to my faces a table before my besiegers. Thou hast anointed my head in oil, my cup is running over. Truly good and mercy shall follow me all the days of my lives, and I shall dwell in the house of Jehovah to length of days. Ps. xxiii. 5, 6.

7. Who

7. Who shall ascend into the mountain of Jehovah? and who shall stand in the place of his holiness? The clean of hands, and the pure of heart, who hath not elevated his soul to vanity, nor sworn to deceit. Ps. xxiv. 3, 4.

8. Glory to God in the highest, and on earth peace, good will towards men. Luke ii. 13.

9. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, and glorify thy name, for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest. Rev. xv. 3, 4.

10. Where two or three are met together in my name, there am I in the midst of them. Matt. xviii. 20.

11. Jehovah loveth the gates of Zion more than all the habitations of Jacob. Ps. lxxxvii. 2.

12. One thing have I asked from with Jehovah, that will I seek after, that I may dwell in the house of Jehovah all the days of my lives, to see into the pleasantnesses of Jehovah, and to inquire in his temple. Ps. xxvii. 4.

13. For

13. For thus saith the High and Elevated who inhabiteth eternity, and his name Holy; the High and Holy I will inhabit, and with the contrite and humble of spirit, to cause to live the spirit of the humble, and to cause to live the heart of the contrite. If. lvii. 15.

¶ *But on Christmas Day, the following.*

For unto us a Boy was born, unto us a Son was given, and he shall call his name, Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace. If. ix. 6.

¶ *Or this.*

And the angel said, Fear not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Saviour, which is Christ the Lord. Luke ii. 10, 11.

¶ *And on Good Friday, the following.*

My God, my God, why hast thou forsaken me, far off from my salvation? The words of my roaring. And I a worm, and not a man; the reproach of man, and despised of the people; all they that see derided to me, they open in the lip, they shake the head. Ps. xxii. 1. 7, 8.

¶ *Or*

¶ *Or this.*

For I have heard the slander of many, a gathering together was from every side in laying a foundation upon me; they thought to take away my soul: as for me, I have trusted upon thee, O Jehovah; I have said, Thou art my Elohim.* Psalm xxxi. 13, 14.

¶ *And on Easter Day, the following.*

Jehovah, thou hast caused my soul to ascend out of the grave, thou hast caused me to live from my descending of the pit. Sing ye to Jehovah, the recipients of his mercy, and confess to the remembrance of his holiness. For quietness is in his nose; lives are in his approbation; in the evening, weeping will tarry all night, and to the morning a shout. Ps. xxx. 3, 4, 5.

¶ *Or*

* We have left this word Elohim, as well as Jehovah, untranslated, because they appear not fully expressed by the word God or Lord; and there being also other Hebrew words which are more properly thus translated: as Adonai, Lord; and El, or Eloah, God.

We would also remark, that JEHOVAH always respects the essential Divine, or the Divine Esse, thus divine good: and ELOHIM the manifested Divine, or the Divine Existere, thus divine truths, variously adapted to all creatures; and which is the genuine reason why that word is in the plural number.

¶ *Or this.*

For thou wilt not leave my soul to the grave, thou wilt not give the recipient of thy mercy for to see corruption: thou wilt cause me to know the path of lives; a fullness of joy is with thy faces, delights are in thy right hand excelling. Ps. xvi. 10, 11.

¶ *And for Ascension Day, the following.*

Elohim hath ascended in triumph, Jehovah in the voice of a trumpet.

Sing ye, Elohim, sing ye; sing ye to our King, sing ye.

For Elohim is the King of all the earth; sing ye understandingly.

A king is Elohim over the nations; Elohim hath sat upon the throne of his holiness. Ps. xlvii. 5, 6, 7, 8.

¶ *Or this.*

Elevate O gates your heads, and be ye elevated ye doors of an age, and the King of the Glory shall come in.

Who is this King of the Glory? Jehovah strong, and the Hero, Jehovah the Hero from battle, Jehovah of hosts; he is the King of the Glory. Selah. Ps. xxiv. 7, 8. 10.

¶ *Then*

¶ *Then the Lord's prayer to be said by the minister and people (all kneeling) from the original Greek of St. Matthew.*

¶ *The minister saying, Let us pray.*

Our Father in the heavens ¹, hallowed be thy name ², thy kingdom come ³, thy will be done as in heaven, also upon the earth ⁴. Our bread the daily give us to day ⁵, and remit to us our debts as we also remit to our debtors ⁶; and lead us not into temptation ⁷, but deliver us from the evil ⁸, for thine is the kingdom ⁹, and the power ¹⁰, and the glory, into the ages ¹¹. Amen ¹². *

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¶ *Then*

* The Lord's prayer may be thus paraphrased according to the spiritual sense.

1 Our Lord Jesus Christ, the visible God, in whom is the invisible, whose divine proceeding constitueth all the heavens; 2 may we venerate thy qualities with illumination from thyself; 3 may thy truth reign in our understandings; 4 may thy love have it's full operation from the internal to the external. 5 A suitable supply from thy divine human give us momentarily, according to our state of reception; 6 and remove our evils and falses in proportion as we impute them to hell. 7 May thy divine love support us in the day of trial, 8 and enable us to resist all evils as sins against thee; 9 for thou alone art the creator, 10 the redeemer, 11 and the regenerator to eternity; 12 the true and faithful witness.

¶ *Then the minister reads the following glorifications, the people all standing.*

FOR THE MORNING SERVICE.

Thou sawest iron mixed in the miry clay, and they shall not cleave one with another; and in the days of those kings shall the God of Heavens set up a kingdom, that to ages shall not be destroyed, and she shall stand to ages. Dan. ii. 43, 44.

I have seen in the night visions, and behold there was coming in the clouds of heaven like the son of man. And to him was given dominion and glory, and a kingdom; and all peoples, nations, and languages, shall serve to him. His dominion is the dominion of an age, that shall not pass away; and his kingdom that shall not be destroyed. Dan. vii. 13, 14.

To Jesus Christ be glory and dominion into the ages of the ages, behold he cometh with the clouds, he is the Alpha and the Omega, beginning and ending, the first and the last, the who is, and the who was, and the who is to come, the Almighty. I, John, heard this from the son

son of man, out of the midst of the seven candlesticks. Rev. i. 4, 6, 7, 11, 12.

I saw a new heaven and a new earth, and I saw the holy city, New Jerusalem, descending from the God out of the heaven, and I heard a great voice out of the heaven, saying, Behold the tabernacle of the God is with the men, and they shall be his people; and the God himself shall be with them their God. And he that sat upon the throne, said, Behold I make all things new. And the angel talked with me, saying, Come hither and I will shew thee the bride, the wife of the Lamb. And he carried me away in spirit upon a great and high mountain, and shewed me the great city, the holy Jerusalem. Rev. xxi. 1, 2, 3, 5, 9, 10.

I, Jesus, am the bright and the morning star, and the spirit and the bride say, come; he said yea, I come quickly. Amen. Yea, come Lord Jesus. Rev. xxii. 16, 17, 20.

FOR THE EVENING SERVICE.

All flesh shall know that I am Jehovah, thy saviour, and thy redeemer. Is. xlix. 26.

Thus said Jehovah, the king of Israel, and his redeemer, Jehovah of hosts. I

am the first, and I am the last; and beside me there is no Elohim. Is. xlv. 6.

And he shall say in those days, Behold this is our Elohim, we have expected to him, and he will save us. This is Jehovah we have expected. Is. xxv. 9.

The voice crying in the wilderness, Prepare ye the way of Jehovah. Behold the Lord Jehovah will come in strength, and shall feed his flock like a shepherd. Is. xl. 3, 5, 10, 11.

For unto us a Boy was born, unto us a Son was given, and he shall call his name, Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace. Is. ix. 6.

Behold the days are coming, saith Jehovah, that I will raise unto David a righteous branch, and he shall reign king, and this is his name, Jehovah our righteousness, Jer. xxiii. 5, 6.

Jehovah of hosts is his name, and thy redeemer the holy of Israel, the Elohim of all the earth shall he be called. Is. liv.

5.

And in that day, Jehovah shall be for a king over all the earth. In that day there shall be one Jehovah, and his name one. Zech. xiv. 9.

¶ Now

¶ *Now a psalm or hymn to be sung, the people still standing.*

¶ *After which follows the Decalogue, taken from the 20th Chapter of Exodus, for the morning service, the people still standing.*

THE FIRST TABLE.*

I.

And Elohim spake with all these words, saying, I am Jehovah thy Elohim, who brought thee forth from the earth of Egypt, from the house of servants; thou shalt not have other Elohim upon my faces,† thou shalt not make to thyself a graven image and every similitude which is in the heavens from above, and which is in the earth from beneath, and which is in the waters from under to the earth. Thou shalt not bow down thyself to them, and thou shalt not serve them; because I, Jehovah, thy Elohim,
am

† The love, mercy, peace, and goodness of the Lord, are constantly expressed, in the original word, by *the faces of Jehovah*.

* The commandments may thus be paraphrased in their internal sense.

I.

Thou shalt worship no God but the Lord Jesus Christ, inasmuch as he is Jehovah the infinite, immense, and eternal, essential love and wisdom, consequently essential life; thus the individual one, from whom are all things.

am a jealous God, visiting the iniquity of fathers, upon sons, upon thirds, and upon fourths, to them that hate me, and doing mercy unto thousands, to them who love me, and to the keepers of my commandments.

II.

Thou shalt not elevate with the name of Jehovah thy Elohim, to vanity, for Jehovah will not clear with him who shall elevate with his name to vanity.

III.

Remember with the sabbath day to sanctify it; six days shalt thou serve, and shalt do all thy work, and the seventh day is the sabbath to Jehovah thy Elohim. Thou

II.

Thou shalt not take any thing which the church teacheth out of the word, nor any thing by which the Lord is invoked and worshipped, and use it in vain discourse, false assertions, lies, witchcraft, and incantations, nor indulge a thought against the divinity of the Lord's humanity, or against the sanctity of the word.

III.

Remember that thou neglect not the warfare against the flesh and it's concupiscencies, and at the same time against evils and fables suggested from hell; that thou mayest be introduced into conjunction with the Lord and regeneration, thereby attended with celestial peace, in consequence of the divine protection from the powers of hell.

Thou shalt not do any work, thou and thy son, and thy daughter, thy man servant, and thy maid servant, and thy beast, and thy stranger that is in thy gates. For Jehovah made six days with the heavens, and with the earth, with the sea, and with all which is in them, and he rested in the seventh day; therefore Jehovah blessed with the day of sabbath, and sanctified it.

IV.

Glorify with thy father and with thy mother, to the end that thy days may be lengthened upon the ground, which Jehovah thy Elohim giveth to thee.

¶ *Then the people to say.*

I intreated thy faces in all my heart, be gracious unto me according to thy word. Ps. cxix. 58.

¶ *Then the minister to read the second table.*

V.

IV.

Live agreeable to thy best light as derived from the truths of the word, in conjunction with the Lord and the church; that thereby thy internal state may be regenerated to the fulness of thy capacities given thee by the Lord.

V.

Thou shalt not kill.

VI.

Thou shalt not commit adultery.

VII.

Thou shalt not steal.

VIII.

Thou shalt not answer in thy neighbour the witness of a lie.

IX.

V.

Thou shalt not destroy the souls of men by endeavouring to turn their minds from God, from religion, and from divine worship; nor indulge hasty resentment against the Lord, bear hatred towards him, or endeavour to blot out his name.

VI.

Thou shalt not adulterate the goods, falsify the truths, nor deny the sanctity of the word.

VII.

Thou shalt not deprive others of the truths of the word, nor take away divine power from the Lord.

VIII.

Thou shalt not endeavour to persuade people that the false of faith is the truth of faith, and that the evil of life is the good of life, and vice versa, nor blaspheme the Lord and his word.

IX.

Thou shalt not desire the house of thy neighbour.

X.

Thou shalt not desire the wife of thy neighbour, and his man servant, and his maid servant, and his ox, and his ass, and all which is to thy neighbour.

¶ *Then the people to say,*

The beginning of thy word is truth, and to an age is every judgment of thy justice. Ps. cxix. 160.

¶ *In the evening service the Decalogue is to be used, as recorded in the 5th Chapter of Deuteronomy.*

FIRST TABLE.

I.

I am Jehovah thy Elohim, which brought thee forth from the earth of Egypt, from the house of servants; thou
F shalt

IX. and X.

Thou shalt not indulge any concupiscencies contrary to the spiritual things of the church, such as particularly relate to faith and charity.

thalt not have other Elohim upon my faces, thou shalt not make to thyself a graven image, every similitude which is in the heavens from above, and which is in the earth from beneath, and which is in the waters from under to the earth; thou shalt not bow down thyself to them, and thou shalt not serve them; because I Jehovah thy Elohim am a jealous G d, visiting the iniquity of fathers upon sons, and upon thirds and upon fourths, to them that hate me; and doing mercy to thousands; to them that love me, and to them that keep my commandments.

II.

Thou shalt not elevate with the name of Jehovah thy Elohim to vanity, for Jehovah will not clear with him who shall elevate with his name to vanity.

III.

Remember with the day of the sabbath to sanctify it, according to which Jehovah thy Elohim commanded thee; six days shalt thou serve and shalt do all thy work, and the seventh day is the sabbath to Jehovah thy Elohim; thou shalt not do any work, thou, and thy son, and thy

thy daughter, and thy man servant, and thy maid servant, and thine ox, and thine ass, and all thy beasts, and thy stranger which is in thy gate, to the end that thy man servant and thy maid servant shall rest as well as thyself: and thou shalt remember for thou wast a servant in the earth of Egypt, and Jehovah thy Elohim brought thee forth from thence in an hand of strength, and in an arm inclined. Therefore Jehovah thy Elohim commanded thee to do with the sabbath day.

IV.

Glorify with thy father and with thy mother, according to which Jehovah thy Elohim commanded thee, to the end that thy days may be lengthened, and to the end that good may be to thee upon the ground, which Jehovah thy Elohim giveth to thee.

¶ *Then the people to say,*

In all my heart I have sought thee; thou wilt not cause me to wander from thy commandments. Ps. cxix. 10.

¶ *Then the minister to read the second table.*

SECOND TABLE.

V.

Thou shalt not kill.

VI.

And thou shalt not commit adultery.

VII.

And thou shalt not steal.

VIII.

And thou shalt not answer in thy neighbour the witness of vanity.

IX.

And thou shalt not desire the wife of thy neighbour.

X.

And thou shalt not delight thyself with the house of thy neighbour, his field, and his man servant, and his maid servant, his ox, and his ass, and all which is to thy neighbour.

¶ *Then the people to say,*

I have gone astray like a lost sheep.
seek

seek thy servant, for I have not forgot thy commandments. Pf. cxix. 176.

¶ *Then follow the portions of the word of the Old Testament, of the Psalms, and of the New Testament, appointed as the morning or evening lessons of the day.*

¶ *At the end of each portion of the word the minister to say,*

To Jesus Christ be glory and dominion for ever and ever.

¶ *And the people to stand up and sing,*

For he is Jehovah of hosts, and in him alone dwelleth all the fulness of the godhead-bodily.

¶ *And whilst the minister is reading the Psalms, the most proper posture for the people is standing, because, in their internal sense, they are all glorifications of the Lord in his divine human.*

¶ *Then follows the confession of faith* of the New Church, to be said by the minister and people, all standing.*

I. I be-

* For confirmation from the word, of the doctrine contained in this confession of faith, see the Catechism.

1. I believe that God in essence, person, and operation, is one; in whom is the divine trinity of Father, Son, and Holy Spirit: that in essence he is love, in person the Lord God the saviour Jesus Christ, and in operation the creator and redeemer.

2. I believe that the Lord from eternity, who is Jehovah, came into the world as divine truth, which is the word, that he might remove hell from man, which he effected by combats against it, and by victories over it; and also that he might glorify the Human which he took in the world, that is, that he might unite it to the Divine, from whence he came. Thus he keepeth hell in order, and under his own obedience to eternity; and as this could not be accomplished but by temptations admitted into his Human, even to the last of them, and the last of them was the passion of the cross, therefore he underwent that.

3. I believe that a true and saving faith is to believe on him, which is to have a confidence that he will save; and that no one can have this confidence but he who leads a good life agreeable to the commandments.

4. I be-

4. I believe that evil actions ought not to be done, because they are of the devil, and from the devil: and that good actions ought to be done, because they are of God, and from God; and that they should be done by man as from himself: yet that he ought to believe that they are with him, and by him, from the Lord.

5. I believe that the sacred scripture, in it's letter, is a revelation of the divine will to man, being divine truth; containing a spiritual sense in all and every part, from whence it is divinely inspired, and holy in every word, accommodated respectively to the states of the men of the church, and to the angels of the three heavens; and will not hereafter be manifested, except to such who are in genuine truths from the Lord; in which manifestation consisteth the second advent of the Lord in the clouds of heaven; a coming not in person, but in the power and glory of the holy word, which is his own divine proceeding. Thus the holy city, the New Jerusalem, is now descending from God out of heaven, prepared as a bride adorned for her husband.

6. I believe that immediately on the death of the material body, (which will never be re-assumed,) man rises again as
to

to his spiritual or substantial body, in the spiritual world, wherein he existeth in a perfect human form; and thus that death is only a continuation of life.

7. I believe that a general judgment existeth in the spiritual world when it is the end of a church, the Lord then exerting his omnipotence to lead captivity captive, and to establish a new church upon earth, wherein he may still have his abode with men. I believe also, that a particular judgment finally passeth upon every man after death, who is then examined according to the deeds done in the body, whether they have been good, or whether they have been evil, when each one passeth to heaven or hell, where they remain to all eternity.

¶ Then follows the prayer, all kneeling; the minister to say, Let us pray.

Most adorable Jehovah Jesus, Lord of all, who in thy glorified Human art the only God of heaven and earth, the sole governor of the universe, and before whom the whole angelic host fall prostrate in the most profound adoration; permit us thy sinful creatures, worms of the earth, conscious of our utter unworthiness

ness to tread thy courts, and worship at thy footstool, now to approach thee in the spirit of prayer and sincere humiliation; beseeching that thou wouldst be pleased to dispel the thick clouds of darkness, by the glorious beams of the Sun of righteousness breaking forth upon our hearts. Prepare our souls to become receptive of it's heat, as love divine enlivening all our affections, and it's light, as truth divine illuminating all our understandings; enable us to resist all evils as sins against thee, that thus we may enter upon, and grow in regeneration in our internal man, and be prepared to receive still farther manifestations of the goods and truths of thy heavenly kingdom, in mercy revealed in these last times, in the unfolding of the internal senses of thy holy word, and from whence we can more especially see, that thou alone art the God of heaven and earth, the one and only as well as eternal and infinite fountain of life, love, and wisdom. Be pleased to grant we may not only be hearers of thy word, but doers also. May it's goods and truths find an ample reception not only in our hearts, but in the hearts of all men. To that end we beseech thee for the prosperity of thy Zion; be pleased

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to

to restore all her waste places, and build up the walls of thy New Jerusalem; may all who profess the heavenly doctrines of the New Church, maintain the same in purity of heart and holiness of life. Let thy church not only increase in this land, but throughout the whole world. May the love and knowledge of the glory of Jehovah in the person of Jesus Christ alone, spread far and wide; may many come from the east and the west, from the north and from the south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God. Open thou the eyes of thy poor and needy that sit in darkness and the shadow of death, that they may see the genuine light of thy holy word, and thereby be brought to acknowledge thee in thy Divine Human, as the only true God and eternal life. The labourers are few, we therefore pray thee the Lord of the harvest, that thou wouldst send forth faithful labourers into thy vineyard; hasten the time when multitudes shall flee to thee, as doves to their windows. And O most gracious saviour of men, we beseech thee to bless the British nation; pour out thy divine blessings upon our sovereign King George, his Queen Charlotte, the Prince of Wales, and every

every branch of the royal family. Give our senators wisdom and true understanding; endue all magistrates with the love of goodness and truth, that they may execute justice and judgment in thy fear, to the advancement of thy glory, the good of mankind, and the peace and prosperity of these kingdoms; and may all ranks and degrees of men subordinate themselves to the laws and good order. And O most beneficent Father of all, our gracious creator, redeemer, and preserver, most humbly we beseech thee to have mercy upon all men; may all selfish and worldly loves and principles be made the footstool, and the love of the Lord and one another obtain the highest elevation in the soul. Finally we commend to thy divine mercy all those who are in any ways afflicted or distressed in mind, body, or estate, (*especially those for whom our prayers are at this time desired,**) that thou wouldst be pleased to sanctify all their afflictions to the welfare of their immortal souls; and so far as is consistent with heavenly order, restore them to their health and strength, that the remainder of

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their

* This only to be said when any one desires the prayers of the congregation.

their lives may be spent in thy fear and service. These things, so far as agreeable to thy will, with whatsoever else thou knowest may be conducive to our welfare and the good of all mankind, we humbly ask for thy name and mercy's sake. Amen.

¶ *Then follows the thanksgiving, to be said by the minister, the people all standing; the minister saying,*

Let us give thanks.

Almighty and ever blessed Jehovah Jesus, we now desire to give thee most humble and sincere thanks, for all thy goodness and loving kindness to us and to all mankind; (*particularly to those who now desire to return thee thanks for thy late mercies vouchsafed unto them;**) we bless thee for our creation, preservation, and all the blessings of this life; but especially for the manifestation of thy divine love in the redemption of angels and men, by descending upon this earth for the purpose of putting thyself in a capacity

* This only to be said when any one desires to return thanks.

city to subjugate the hells, and to glorify thy Human, and thereby render salvation again possible to man. We also desire to celebrate thy name, that thou hast now made thine appearance in thy second advent, to the confusion of thine enemies, and the salvation of thy church: we praise thee that by means of the revelation which thou hast mercifully given in these last times, of the internal senses of thy holy word, thou hast been pleased to lay the foundation of a new church in the world, wherein thou alone art acknowledged, O blessed Jehovah Jesus, our creator, redeemer, and regenerator; the Father, Son, and Holy Spirit, in one glorified person, God over all, blessed for evermore. Amen.

¶ *Then the people to say or sing,*

Blessed be Jehovah Elohim of Israel, who alone doeth wondrous things; and blessed be the name of his glory to an age, and his glory shall be filled with all the earth. Amen and Amen. Ps. lxxii. 18, 19.

¶ *A hymn to be sung whilst the minister is going into the pulpit, who, before the sermon,*

mon, uses the Lord's prayer as before, according to Matthew's Gospel.

¶ *The blessing to be pronounced at the end of the worship from the pulpit, as follows :*

The grace of our Lord Jesus Christ be with you all. Amen.

¶ *Upon Christmas Day, Good Friday, Easter Day, and Ascension Day, the following prayers are to be used, each upon it's separate day, immediately after the decalogue, and before the reading of the several portions of the word appointed for those days respectively.*

FOR CHRISTMAS DAY.

Most Omnipotent Lord Jehovih, who of thy tender mercy for the fallen estate of thy creature, didst graciously condescend to assume the Human, and as a child to be born into our world, that thereby thou mightest deliver him from the power of darkness, and restore thy church; grant that we may ensure the benefits thereof by becoming regenerate, and as thy children follow thy footsteps until our wills and understandings are united in innocence and wisdom, that
 I thus

thus we may attain to thine image and likeness, who in thy Divine and Human united, in thy own person, O blessed Jesus, art the only true God and eternal life, to whom alone be glory and dominion for ever and ever. Amen.

FOR GOOD FRIDAY.

Almighty Lord Jesus, who, to glorify thy Human, didst put off the whole of our impure nature by the passion of the cross; mercifully grant that we, dying unto sin and living unto righteousness, may, in the outer man, be purified from all evils and falses; and, in the inner man, so perfected by what is good and true from thyself, that we may thereby finally become wholly renewed and regenerated after thy divine image and likeness, to thy glory and our immortal bliss, throughout the boundless ages of eternity. Amen.

FOR EASTER DAY.

Most merciful Lord and Saviour Jesus Christ, who during the process of thy glorification didst subjugate the powers of hell, restored all things to order in the heavens,

heavens, and prepared the way for a pure and spiritual church on earth ; grant, we beseech thee, that we thine humble servants, living under a just sense of these unutterable mercies, vouchsafed for the salvation of thy fallen creatures, may be enabled, through the all-powerful influence proceeding from thy Divine Human, to subdue all the evils of our natural man, to be in heart and deed conjoined with thee on earth, and finally to come into the full enjoyment of thee in thy heavenly kingdom, where thou, O Lord, livest and reignest Father, Son, and Holy Spirit, one God in one divine person, blessed for ever. Amen.

FOR ASCENSION DAY.

Almighty Lord Jesus, who in thy glorified Human hast ascended above all heavens into perfect union with thine essential Divine ; grant that we in heart and mind, by spiritual conjunction, may ascend towards thee in love and faith ; exalt us above the evils and falses of our degenerate nature, into the glorious liberty of the sons of God, until by doing thy will on earth, we finally come into more perfect communion with thee in
thine

thine eternal kingdom above, where thou
livest and reignest Father, Son, and Holy
Spirit, in one Jehovah Jesus, the sole
object of worship throughout the bound-
less ages of eternity. Amen.

OF THE

HOLY SUPPER



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ORDER OF THE ADMINISTRATION
OF THE
HOLY SUPPER.

¶ *The following exhortation to be read by the minister from the pulpit, the morning of the preceding Sunday before the administration of the holy supper, immediately after the sermon, and before the last prayer.*

THE members of the new church will please to observe, that on Sunday morning next, we purpose, by the divine mercy of the Lord, to administer the holy supper to all such as shall be religiously and devoutly disposed, and that acknowledge the Lord and Saviour Jesus Christ to be the only God of heaven and earth, and are desirous of abstaining from evils, because they are sins against God; and as it is the most solemn approach to
our

our heavenly Father, it becomes us not to attend thereto without some previous examination of our hearts ; we are therein called to the marriage supper of the Lamb ; let us be ready, by putting away the evils of the day, mortifying self-love and the world, putting on the marriage garment of charity and faith, and above all, love and acknowledge the Lord as the giver of all that is good and true, whether from without by his word, or from within by the influence of his holy spirit ; love and serve our neighbour from a sincere desire to promote the present and eternal welfare of all within our sphere ; and in all things study to open in ourselves, by obedience of life, a communion with the Lord, between the good and truth proceeding from his glorified body, and the knowledges of charity and faith derived from the word ; thus shall we be worthy partakers of those spiritual blessings communicated in the holy supper ; for, saith the Lord himself, Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in unto him, and sup with him, and he with me.

¶ *At the time of administering the holy supper, the table having a fair white linen cloth upon it, and the bread and wine being placed thereon, the minister shall begin with the following exhortation and declaration of the nature and use of the holy supper.*

Dearly beloved in the Lord, ye are now come to the marriage supper of the Lamb, who is the Lord God the saviour Jesus Christ in his Divine Human, to be partakers of his flesh and blood, that is, the divine good and divine truth proceeding from his glorified body, whereby your souls may be nourished unto eternal life. The bridegroom himself says, Come; be ye therefore ready, put away all evil from your hearts, look to the Lord Jesus Christ alone, acknowledge him as your God, your saviour, and redeemer, and he will enter in and make his abode with you; for behold, the tabernacle of God is with the men of his new church, and they shall be his people: yea, the Lord himself is now present in his Divine Human, and waiteth to open heaven to all those who approach his holy supper worthily, agreeable to his own declaration, Behold, I stand at the door and knock,

knock, if any man hear my voice and open the door, I will come in unto him, and sup with him, and he with me.

Hear, therefore, the doctrine of the Lord concerning his flesh and his blood, and concerning bread and wine. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man will give unto you. I am the bread of life, he that cometh unto me shall never hunger, and he that believeth in me shall never thirst. I am the bread which came down from heaven, if any man eat of this bread he shall live for ever; and the bread which I will give is my flesh, which I will give for the life of the world. Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who-so eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed; he that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.

By flesh, blood, bread, and wine, in a natural sense, is meant the passion of the cross, in remembrance of which they were to be received; wherefore the Lord said,

said, when he instituted this supper as a conclusion of the Jewish, and a beginning of the Christian passover, Do this in remembrance of me. In a spiritual sense, by flesh and bread is meant the good of love; and by blood and wine, the good of faith; and in a supreme sense, the Lord himself, with respect to the divine good of his love, and the divine truth of his wisdom. By flesh and blood are also signified the divine good and divine truth contained in the holy word; and by eating and drinking thereof, is signified appropriation and spiritual nourishment. The angels who are present with man whilst he partaketh of the holy supper, do not understand this otherwise, for they perceive all things spiritually: hence it is, that the holy of love, and the holy of faith, flows then from the angels with man, thus through heaven from the Lord, from which conjunction is effected.

From these things it appears, that man, when he takes the bread, is conjoined to the Lord by the good of love into him, from him; and when he takes the wine, which is the blood, he is conjoined to the Lord by the good of faith into him, from him. But let it be known, that conjunction with the Lord, by the sacra-

sacrament of the supper, takes place alone with those who are in the good of love and faith into the Lord, from him ; with these by the holy supper there is conjunction, with the rest there is presence and not conjunction.

Thus the holy supper includeth and containeth in it the Lord, his divine good, and his divine truth ; it follows, that it also includeth and containeth, both universally and particularly, all things relating to heaven and the church ; whence it is evident, that the Lord is completely omnipresent, both as to his essential Divine, and as to his Divine Human ; consequently that in this sacrament there is a spiritual eating and drinking, whereby the worthy receivers are admitted into the Lord's body, which consisteth of, and is formed by, heaven and the church.

When man is regenerate, the Lord is indeed present with him, and by his divine operation prepareth him for heaven. Nevertheless, in order to his actual admission therein, it is expedient that man should actually present himself to the Lord, as the Lord doth actually present himself to man in his glorified Human, in which he is omnipresent ; and the flesh of this Human is divine good, and the blood

blood is divine truth, which are given to man, and by which man is regenerated, and is in the Lord, and the Lord in him. Thus eating and drinking are acts of a spiritual nature, and thus the holy supper becomes a signing, sealing, certifying, and witnessing, even before the angels, that the worthy receivers are the sons of God; and moreover, as a key to their house in heaven, where they shall dwell to all eternity.

¶ *Then, all kneeling, the minister is to pray as follows :*

Most merciful Jehovah Jesus, our heavenly Father, to whom all hearts are known, and from whom no secret can possibly be hid; we confess that of ourselves we are mere evil, and utterly unworthy of thy great goodness, and of the many benefits which we daily receive at thy hands; yet trusting in thy divine mercy, and encouraged by thy holy word, we now, with humble and penitent hearts, present ourselves before thee in the way of thine own appointment.

We acknowledge, O Lord, thy great goodness in instituting and blessing this holy supper, as the means of an immediate

ate conjunction between thy glorified body and our immortal souls; may our hearts be thoroughly prepared for such conjunction; may every evil affection and false suggestion be removed, and love to thee and charity towards our neighbour be implanted in their stead; may the desire of perceiving and doing what is really good and true, open our wills and understandings to receive the blessed communications of thy divine mercy and grace. Thus may our souls be strengthened and refreshed with the good of thy divine love, and with the truth of thy divine wisdom, as our bodies are refreshed by the bread and wine; and may we now and always, according to our respective states, receive from thee the true means of eternal life, agreeable to the true meaning of that heavenly prayer which thou thyself hast taught.

Our Father in the heavens, hallowed be thy name, thy kingdom come, thy will be done as in heaven, also upon the earth. Our bread the daily give us according to the day, and remit to us our trespasses, for we also remit to all our debtors; and lead us not into temptation, but deliver us from the evil.

I

¶ *Then*

¶ *Then follows the consecration, from the 22d Chapter of Luke's Gospel, from the 14th to the 20th verse.*

And when the hour was come, Jesus sat down and the twelve apostles with him, and he said unto them, With desire have I desired this passover to eat with you before I suffer; for I say unto you, that from hence I will not eat of it until that it is fulfilled in the kingdom of God. And having taken the cup, he gave thanks; and he said, Take and divide it among yourselves, for I say unto you, that I will drink no more of the generation of the vine, until that the kingdom of God is come. And taking the bread, he gave thanks; brake and gave to them, saying, This is my body that is given for you, this do into my commemoration. Likewise also the cup, after he had supped, saying, This is the cup, the New Testament, in my blood which is shed for you.

¶ *The minister then, after taking the bread and wine himself, is to give it to the communicants, saying to each at the giving of the bread,*

Jesus

Jesus says, Take, eat, this is my body that is given for you; this do into my commemoration.

¶ *And at the giving of the cup,*

Jesus says, This is the cup, the New Testament, in my blood which is shed for you.

¶ *When all have done communicating, an hymn or psalm to be sung.*

¶ *After which follows the glorification, to be said by the minister, all standing.*

Most merciful and gracious Lord Jesus, who hast been pleased at this time to favour us with thy heavenly presence, and under the forms of bread and wine to communicate, by influx, that divine good and truth of which thy glorified body is the fountain and source; accept of our praises and thanksgivings for this and every other instance of thy mercy. Thee only will we acknowledge as our Father and our God. By thee were we created, by thee redeemed, and by thee alone can we be regenerated. Thou only art the Father, thou only art the Son, and thou only art the Holy Spirit. Thy name is Jehovah of hosts, the Holy One of Israel,

the mighty God of Jacob. Thou art Alpha and Omega, beginning and end, the first and the last, who wast, who art, and who art to come, the Almighty. Thou art the King of glory, thou art the Lord of life. From everlasting to everlasting of heaven and earth thou alone art God. Glorify thyself in us, that we also may glorify thee. Amen and Amen.

Minister. To Jesus Christ be glory and dominion for ever and ever.

People. For he is Jehovah of hosts, and in him alone dwelleth all the fulness of the godhead bodily.

¶ *To conclude with the following benediction from Numbers, Chap. vi. 24, 25, 26.*

Jehovah will bless thee and keep thee.

Jehovah will cause his faces to shine unto thee, and be gracious unto thee.

Jehovah will elevate his faces unto thee, and he will put unto thee peace.

THE
ORDER OF THE ADMINISTRATION
OF
BAPTISM FOR CHILDREN.

AND they brought unto him little children that he might touch them, but the disciples forbade them that brought them; but which Jesus seeing, he was much displeased, and he said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not, in no wise, enter into it; and taking them up in his arms, putting the hands upon them, he blessed them.

¶ *Then follows the Lord's prayer, according to Matthew.*

Our

Our Father in the heavens, hallowed be thy name, thy kingdom come, thy will be done as in heaven also upon the earth. Our bread the daily give us to-day, and remit to us our debts, as we also remit to our debtors; and lead us not into temptation, but deliver us from the evil, for thine is the kingdom, and the power, and the glory, into the ages. Amen.

¶ *The minister then puts the following questions to the friends of the children, to which they are to answer.*

You have now brought this child to be baptized in the Lord's new church.

Let me ask therefore,

Q. Dost thou believe, that God is one in essence, person, and operation; in whom is contained the divine trinity of Father, Son, and Holy Spirit? That in essence he is love, in person the Lord the saviour Jesus Christ, and in operation the creator and redeemer?

A. I do.

Q. Dost thou believe, that evil actions ought not to be done, because they are of the devil, and from the devil; and that
good

good actions ought to be done, because they are of God, and from God; and that they should be done by man as of himself; nevertheless that he ought to believe, that they are with him, and by him, from the Lord?

A. I do.

Q. Art thou desirous to have this infant baptized in this faith?

A. I am.

¶ *Then the minister prays as following, the people all kneeling.*

Merciful Lord Jesus, who didst give commandment to thy disciples that they should go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; and didst also promise to be with them until the consummation of the age; and as thou didst, in the days of thy humiliation, invite little children to come unto thee, that they might receive thy blessing, and be made partakers of thy heavenly kingdom; we humbly implore thee favourably to receive *this infant* now presented before thee, admit *him* into the fellowship and communion of thy new church, embrace *him* with the arms of thy divine
mercy,

mercy, and let thy divine influx continually guide *him*; that being enrolled by baptism among the number of those who acknowledge thee in thy Divine Human to be the only God of heaven and earth, the creator, redeemer, and regenerator, and who rejoice in the glory of thy second advent, *he* may hereafter deny *himself*, and take up the cross by resisting the loves of self and the world, and finally, through thy assistance, overcome all the powers of darkness. We beseech thee therefore to sanctify and bless this water to the use which thou hast ordained in thy word, that *this infant* now to be baptized may hereafter retain the substance of which baptism is the sign, and be cleansed from all *his* impurities, that by a living faith in thy Divine Human, and a life agreeable to thy commands, *he* may be habitually prepared to dwell with thee in thine eternal kingdom. Amen.

¶ *Then the minister taking the child into his arms, shall ask the parents or friends to name the child; then naming the child after them, he shall sprinkle the water on the forehead, saying,*

O—,

ORDER OF WORSHIP.

¶ *A thanksgiving prayer for women after child birth.*

Almighty Lord God and Saviour Jesus Christ, whose tender mercies are over all thy works, and who art ever waiting to succour thy creatures under every trial; be pleased now to accept the thanksgivings of thine handmaid, whom thou hast delivered in the time of nature's peril; make her truly sensible of the many and great obligations she is under to thy bountiful hand; may she ever see thee alone as the fountain of all good, and her future life be entirely devoted to thy service, (*be graciously pleased also to shower down thy blessing upon the offspring,**) that when she (*or they*) may have done thy will here below, she (*or they*) may join the angelic hosts above, to praise and magnify thy name, world without end. Amen.

* This part only to be used if the child is living.

ORDER OF WORSHIP.

At the beginning of the service, the
congregation is to stand and sing
the hymn, which is to be sung
in a loud and cheerful manner.
After the hymn, the pastor is to
read the lesson, which is to be
read in a clear and distinct
voice. The lesson is to be read
from the Bible, and is to be
read in the original language.
After the lesson, the pastor is to
read the Gospel, which is to be
read in a clear and distinct
voice. The Gospel is to be read
from the Bible, and is to be
read in the original language.
After the Gospel, the pastor is to
read the Epistle, which is to be
read in a clear and distinct
voice. The Epistle is to be read
from the Bible, and is to be
read in the original language.
After the Epistle, the pastor is to
read the Creed, which is to be
read in a clear and distinct
voice. The Creed is to be read
from the Bible, and is to be
read in the original language.
After the Creed, the pastor is to
read the Lord's Prayer, which is to
be read in a clear and distinct
voice. The Lord's Prayer is to be
read from the Bible, and is to be
read in the original language.
After the Lord's Prayer, the pastor
is to read the Collect, which is to
be read in a clear and distinct
voice. The Collect is to be read
from the Bible, and is to be
read in the original language.
After the Collect, the pastor is to
read the Prayer for the Day,
which is to be read in a clear and
distinct voice. The Prayer for the
Day is to be read from the Bible,
and is to be read in the original
language.

The service is to be conducted
in a quiet and orderly manner,
and the congregation is to be
encouraged to participate actively
in the service.

O—, I baptize thee in the name of the Lord Jesus Christ, who in one person is Father, Son, and Holy Spirit. Amen.

¶ *Then the minister shall say, taking the child's right hand,*

We receive this child into the congregation of the new church, that he may hereafter be initiated into the acknowledgment and true worship of the Lord, and taught obedience to the divine commandments, according to the heavenly doctrines of the New Jerusalem; and as there is joy in heaven over one sinner that repenteth, so let us rejoice on earth that it has pleased the Lord to add to the number of those, who, by the baptism of repentance and regeneration, may finally inherit the crown of everlasting life.

¶ *And then putting his hand upon the child's head, he shall pronounce the following blessing.*

Jehovah will bless thee and keep thee.

Jehovah will cause his faces to shine unto thee, and be gracious unto thee.

Jehovah will elevate his faces unto thee,

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thee, and put unto thee peace. Numbers vi. 24, 25, 26.

¶ *Then the minister shall return the child, and give the following exhortation to the parents or friends of the child.*

I earnestly exhort you who have the care of *this child* to take charge of *his* education, and as far as lies in your power, to see that *he* be properly instructed in the principles of true religion. Let *him* be well acquainted with the holy word, and with the heavenly doctrines of the New Jerusalem; but particularly see that *he* learn by heart the Lord's prayer, the ten commandments, and the confession of faith of the new church; above all teach *him* the necessity of shunning continually all evils as sins against God, and by renouncing the loves of self and the world, of loving the Lord above all things, and *his* neighbour as *himself*. So will you be providing for *his* happiness in this life, and his eternal salvation in the world to come: remembering on all occasions to apply those words of our Lord, as written for our instruction in Ezekiel's prophecy, Chap. xxxiii. 7, 8, 9.

Son

Son of man, I have given thee a watchman unto the house of Israel, and thou shalt hear the word at my mouth, and give them warning from me. When I say unto the wicked, In dying thou shalt die, and thou hast not given him warning, and hast not spoke to warn the wicked from his wicked way, to save his life; he the wicked shall die in his iniquity, and his blood will I require from thy hand. And thou, because thou hast warned the wicked, and he hath not turned from his wickedness, and from his wicked way, he in his iniquity shall die, and thou with thy soul hast caused deliverance.

¶ *Then the minister is to repeat the following thanksgiving and prayer.*

We give thee most humble and hearty thanks, blessed Lord Jesus, that thou hast been graciously pleased to be present with us at this time, and to receive *this child* into the congregation of thy new church upon earth. As *he* grows in stature, may *he* grow in the love and knowledge of thee and thy kingdom. Support *him* in the future hour of temptation; give *him* power and victory over

all his spiritual enemies; and having followed thy footsteps in the regeneration, may *he* finally be received into everlasting bliss in thy heavenly mansions above, there to praise and glorify thee throughout the boundless ages of eternity. Amen.

¶ *Then, if there is no other service, the minister concludes with the following benediction.*

The grace of our Lord Jesus Christ be with you all. Amen.

THE
ORDER OF THE ADMINISTRATION
OF
BAPTISM FOR ADULTS.

¶ *To begin with the following portion of the word.*

JESUS said, All power is given to me in the heavens and upon the earth; Go ye, therefore, teach all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all the days, even to the consummation of the age. Matt. xxviii. 18 to 20.

¶ *Then follows the Lord's prayer according to Matthew.*

Our Father in the heavens, hallowed
be thy name, thy kingdom come, thy
will

will be done, as in heaven also upon the earth. Our bread the daily give us to-day, and remit to us our debts, as we also remit to our debtors; and lead us not into temptation, but deliver us from the evil, for thine is the kingdom, and the power, and the glory, into the ages. Amen.

¶ *The minister then requires an answer to the following questions :*

You have now presented yourself to be baptized in the Lord's new church.

Let me ask therefore,

Q. Dost thou believe, that God is one in essence, person, and operation; in whom is contained the divine trinity of Father, Son, and Holy Spirit? That in essence he is love, in person the Lord God the saviour Jesus Christ, and in operation the creator and redeemer?

A. I do.

Q. Dost thou believe, that evil actions ought not to be done, because they are of the devil, and from the devil; and that good actions ought to be done, because they are of God, and from God; and that they

they ought to be done by man as of himself ; nevertheless that he ought to believe, that they are with him and by him, from the Lord ?

A. I do.

Q. Art thou desirous to be baptized in this faith ?

A. I am.

¶ *Then the minister prays as following, the people all kneeling.*

Merciful Lord Jesus, who didst give commandment to thy disciples that they should go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit ; and didst also promise to be with them until the consummation of the age ; and as thou didst, in the days of thy humiliation, invite all men to come unto thee, that they might receive thy blessing, and be made partakers of thy heavenly kingdom ; we humbly implore thee favourably to receive *this person* now presented before thee, admit *him* into the fellowship and communion of thy new church, embrace *him* with the arms of thy divine mercy, and let thy divine influx continually guide him ; that being enrolled by baptism
among

among the number of those who acknowledge thee in thy Divine Human to be the only God of heaven and earth, the creator, redeemer, and regenerator, and who rejoice in the glory of thy second advent, *he* may hereafter deny *himself*, and take up the cross by resisting the loves of self and the world, and finally, through thy assistance, overcome all the powers of darkness. We beseech thee, therefore, to sanctify and bless this water to the use which thou hast ordained in thy word, that *this person* now to be baptized may hereafter retain the substance, of which baptism is the sign, and be cleansed from all *his* impurities; that by a living faith in thy Divine Human, and a life agreeable to thy commands, *he* may be habitually prepared to dwell with thee in thine eternal kingdom. Amen.

¶ *Then the minister naming the person, shall sprinkle the water on the forehead, and shall say,*

O—, I baptize thee in the name of the Lord Jesus Christ, who in one person is Father, Son, and Holy Spirit. Amen.

¶ *Then the minister shall say, taking the person by the right hand,*

We

We receive this person into the congregation of the new church, that *he* may hereafter be initiated into the acknowledgment and true worship of the Lord, and taught obedience to the divine commandments, according to the heavenly doctrines of the New Jerusalem; and as there is joy in heaven over one sinner that repenteth, so let us rejoice on earth that it has pleased the Lord to add to the number of those, who, by the baptism of repentance and regeneration, may finally inherit the crown of everlasting life.

¶ *Then putting his hand upon the person's head, he shall pronounce the following blessing.*

Jehovah will bless thee and keep thee.
Jehovah will cause his faces to shine unto thee, and be gracious unto thee.

Jehovah will elevate his faces unto thee, and put unto thee peace.

¶ *Then the minister is to repeat the following thanksgiving and prayer.*

We give thee most humble and hearty thanks, blessed Lord Jesus, that thou hast been graciously pleased to be present with

us at this time; and to receive *this person* into the congregation of thy new church upon earth; support *him* in the future hour of temptation; give *him* power and victory over all his spiritual enemies; and having followed thy footsteps in the regeneration, may *he* finally be received into everlasting bliss in thy heavenly mansions above, there to praise and glorify thee throughout the boundless ages of eternity. Amen.

¶ *Then, if no other service follows, the minister concludes with the following benediction.*

The grace of our Lord Jesus Christ be with you all. Amen.

A CHA-

A

CATECHISM

FOR THE USE OF THE

NEW CHURCH.

Q. WHAT are you?

A. A human creature.

Q. What is a human creature?

A. An image and likeness of God.

Q. What do you believe concerning God?

A. I believe that God in essence, person, and operation, is one; in whom is contained the divine trinity of Father, Son, and Holy Spirit: That in essence he is love, in person the Lord God the saviour Jesus Christ, and in operation the creator and redeemer.

Q. How do you prove this from the word?

A. 1. That God in essence, person, and operation, is one, may be proved from

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Deute-

Deuteronomy vi. 4. Hear, O Israel, Jehovah our Elohim, Jehovah is one.

Zech. xiv. 9. In that day Jehovah shall be king over all the earth. In that day there shall be one Jehovah, and his name one.

2. In whom is contained the divine trinity of Father, Son, and Holy Spirit, may be proved from Luke i. 35. The angel answering, said to her (Mary), The *Holy Spirit* shall come upon thee, and the power of the *Highest* shall overshadow thee; wherefore that holy that shall be born of thee, shall be called *Son of God*.

Matt. xxviii. 19. Go forth therefore, disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; and, lo, I am with you always.

3. That in essence he is love, may be proved from Matt. v. 44, 45. I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in the heavens; for he maketh his sun to rise on the evil, and on the good; and sendeth rain on the just, and the unjust.

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4. That in person he is the Lord God the saviour Jesus Christ, is proved from Is. lxiii. 16. Thou Jehovah art our Father, *our redeemer*; thy name is from everlasting.

John xii. 44, 45. He that believeth into me, believeth not into me, but into him that sent me; and he that seeth me, seeth him that sent me.

John xiv. 8, 9. Philip saith to Jesus, Shew us the Father; Jesus saith to him, He that seeth me, seeth the Father: how sayest thou then, shew us the Father; believest thou not that I am in the Father, and the Father is in me.

John x. 30. Jesus saith, I and the Father are one.

5. That in operation he is the creator and redeemer, may be proved from Is. lxiii. 16. Thou Jehovah art our Father, *our redeemer*; from an age is thy name.

John i. 1 and 3. In the beginning was the word, all things were made by him, and without him was not any thing made, that was made.

Is. xlv. 21. There is not any Elohim besides me; a just God and a saviour; there is none except me.

2. What is meant by the Father?

A. Di-

A. Divine love, or divine good, answering to the soul of man. In other words, it is the naked Divine.

Q. What is the Son?

A. Divine wisdom, or divine truth, answering to the body of man. In other words, it is the Divine Human.

A. And what is the Holy Spirit?

A. It is the divine proceeding of love and wisdom from the Divine Human of our Lord, answering to the operations of man's soul and body together.

Q. For what end did Jehovah assume our nature?

A. I believe that the Lord from eternity, who is Jehovah, came into the world as divine truth, which is the word, that he might remove hell from man, which he effected by combats against it, and by victories over it; and also that he might glorify his Human which he took in the world, that is, that he might unite it to the Divine from whence he came: thus he keepeth hell in order, and under his own obedience to eternity; and as this could not be accomplished but by temptations admitted into his Human, even to the last of them, and the last of them was the passion of the cross, therefore he underwent that.

Q. How

Q. How do you prove this from the word?

A. 1. That the Lord from eternity, who is Jehovah, came into the world as divine truth, which is the word, may be proved from John i. 1 and 13. In the beginning was the word, and the word was with God, and God was the word, and the word was made flesh.

John xiv. 6. I am the way, and the truth, and the life.

2. That he came into the world that he might remove hell from man, which he effected by combats against it, and by victories over it, may be proved from Is. lxiii. 1, 6. Who is this that cometh from Edom, dyed in garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, great to save, I have trodden the wine-press alone, and from the people no man was with me; and I will tread them in my nose, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment, for the day of vengeance is in mine heart, and the year of my redeemed hath come; and I looked, and there was none to uphold, there-

therefore mine own arm brought salvation unto me, and my fury it upheld me.

Is. lix. 16, 17, 20. He saw that there was no man, and he wondered that there was no intercessor, and his arm brought salvation unto him; and his righteousness it sustained him, for he put on righteousness as a breast-plate, and an helmet of salvation; and he put on the garments of vengeance for cloathing, and was clad with zeal as a cloak, and he came a redeemer to Zion.

Jer. xlvi. 5, 10 Wherefore have I seen them dismayed, turned away back, and their heroes are beaten down and fled apace, and look not back. And this is the day of the Lord Jehovih of hosts, a day of vengeance that he may avenge him of his besiegers, and the sword shall devour, and it shall be satiate, and made drunk from their blood.

3. And also, that he might glorify his Human which he took in the world, that is, that he might unite it to the Divine from whence he came, may be proved from John xvii. 7. Father, glorify thou me with thy own self, with the glory which I had with thee before that the world was.

John xvi. 28. I came forth from the Father, and am come into the world, and
again

again I leave the world and go to the Father.

4. Thus he keepeth hell in order, and under his own obedience to eternity, may be proved from Rev. i. 18. I am he that liveth and was dead, and behold I am alive into the ages of the ages, and have the keys of hell and of death.

5. And as this could not be accomplished, but by temptations admitted into his Human, even to the last of them, and the last of them was the passion of the cross, therefore he underwent that, may be proved from Matt. xxvi. 39. And he prayed, saying, My father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.

Luke xxiii. 33. And when they were come upon the place which is called Calvary, there they crucified him and the malefactors, one on the right hand, the other on the left.

Luke xxii. 20. This is the cup, the New Testament, in my blood which is shed for you.

Q. Wherein consists a true and saving faith?

A. I believe that a true and saving faith is to believe on the Lord, which is, to have a confidence that he will save, and

M

that

that no one can have this confidence, but he who leads a good life agreeable to the commandments.

Q. How do you prove this from the word?

A. 1. I believe that a saving faith is to believe on the Lord, which is, to have a confidence that he will save, may be proved from John iii. 36. He that believeth into the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

2. And that no one can have this confidence, but he who leads a good life agreeable to the commandments, may be proved from John xiii. 17. If ye know these things, happy are ye if ye do them.

Matt. xix. 17. If thou wilt enter into the life, keep the commandments.

John xiv. 15, 21. If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my father, and I will love him, and will manifest myself to him.

Q. For what end should men abstain from evil, and do good?

A. I

A. I believe that evil actions ought not to be done, because they are of the devil, and from the devil; and that good actions ought to be done, because they are of God, and from God; and that they should be done by man as of himself; still that he ought to believe, that they are with him, and by him, from the Lord.

2. How do you prove this from the word?

A. 1. That evil actions ought not to be done, because they are of the devil, and from the devil, may be proved from *Is. i. 16.* Wash ye, make ye clean, put away the evil of your doings from before mine eyes; cease to do evil.

John viii. 44. Ye are of your father the devil; and the lusts of your father ye will do.

2. And that good actions ought to be done, because they are of God, and from God, is proved from *Is. i. 17.* Learn to do good, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Pf. xxxvii. 3. Trust in Jehovah, and do good.

Matt. xix. 17. There is none good but one, that is God.

M 2

3. And

3. And that they ought to be done by man as of himself; nevertheless that he ought to believe, that they are with him, and by him, from the Lord, may be proved from John xv. 5. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.

Q. Wherein has God revealed himself to man?

A. I believe that the sacred scripture, in it's letter, is a revelation of the divine will to man, being divine truth, containing a spiritual sense in all and every part, from whence it is divinely inspired, and holy in every word, accommodated respectively to the states of the men of the church, and to the angels of the three heavens; and will not hereafter be manifested, except to such who are in genuine truths from the Lord; in which manifestation consisteth the second advent of the Lord in the clouds of heaven, a coming not in person, but in the power and glory of the holy word, which is his own divine proceeding: thus the holy city, the New Jerusalem, is now descending from God, out of heaven, prepared as a bride adorned for her husband.

Q. How

Q. How do you prove this from the word?

A. 1. That the sacred scripture is a revelation of the divine will to man, may be proved from Is. viii. 20. To the law and to the testimony, if they speak not according to that word, *it is* because *there is* not to them the morning.

Rev. xxii. 18, 19. For I testify unto every man, that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

2. That the sacred scripture in it's literal sense is divine truth, may be proved from Ps. cxix. 142. Thy righteousness is righteousness to an age, and thy law is the truth.

V. 151. Thou art near, O Jehovah, and all thy commandments are truth.

2. Containing a spiritual sense in all and every part, from whence it is divinely inspired, and holy in every word, may be

be proved from John v. 39. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

Matt. xxiv. 35. The heaven and the earth shall pass away, but my words shall not pass away.

Luke xxiv. 27. And beginning at Moses, and at all the prophets, he expounded unto them, in all the scriptures, the things concerning himself.

3. Accommodated respectively to the states of the men of the church, and to the angels of the three heavens, may be proved from Ps. xix. 7. The testimony of Jehovah is sure, making wise the simple.

Ps. cxix. 130. The entrance of thy words giveth light, it giveth understanding to the simple.

Matt. iv. 3. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Ps. lxxviii. 25. Man did eat the bread of the mighty ones.

Ps. cxix. 89. To an age thou art Jehovah; thy word is established in the heavens.

Rev. xv. 3. In heaven they sing the
song

song of Moses, the servant of God, and the song of the Lamb.

4. And will not hereafter be manifested, except to such as are in genuine truths from the Lord, may be proved from Dan. xii. 9. Go thy way, Daniel, for the words are closed up, and sealed till the time of the end. Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.

5. In which manifestation consisteth his second advent in the clouds of heaven, a coming not in person, but in the power and glory of his holy word, which is his own divine proceeding, may be proved from.

John xvi. 12, 25. I have yet many things to say unto you, but ye cannot bear them now. The time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the father.

Matt. xxiv. 29, 30, 34. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear

pear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. Verily, I say unto you, this generation shall not pass, till all these things be fulfilled.

Pf. cviii. 4. Thy truth reacheth unto the clouds.

Pf. lxxviii. 34. His strength is in the clouds.

6. That thus the holy city, the New Jerusalem, descends from God out of heaven, may be proved from Rev. ii. 2, 3, 5. And I John saw the holy city, the New Jerusalem, descending from the God out of the heaven, prepared as a bride adorned for her husband: and I heard a great voice out of the heaven, saying, Behold, the tabernacle of the God is with men, and he will dwell with them; and he that sat upon the throne said, Behold, I make all things new.

Q. Which are the books of the word?

A. All those which have the internal sense, which are as follow: that is to say, in the Old Testament, the five Books of Moses called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the Book of Joshua, the Book of Judges, the two
Books

Books of Samuel, the two Books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, Lamentations, Ezechiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. And in the New Testament, the four evangelists, Matthew, Mark, Luke, John, and the Revelation.

Q. What is the state of the life of man after death?

A. I believe that immediately on the death of the material body, which will never be re-assumed, man rises again, as to his spiritual or substantial body, in the spiritual world, wherein he existeth in a perfect human form; and thus that death is only a continuation of life.

Q. How do you prove this from the word?

A. 1. That immediately on the death of the material body, man rises again, as to his spiritual or substantial body, in the spiritual world, wherein he existeth in a perfect human form; and thus that death is only a continuation of life; may be proved from Luke xvi. 22, 23. It came to pass, that the beggar died, and was carried by the angels into Abraham's bo-

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son;

son; the rich man also died, and was buried, and in hell he lift up his eyes.

Matt. xxii. 31, 32. As touching the resurrection, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, the God of Isaac, the God of Jacob. God is not the God of the dead, but of the living.

Luke xxiii. 42, 43. The crucified thief said unto Jesus, Lord, remember me when thou comest into thy kingdom: and Jesus said unto him, Verily, I say unto thee, this day shalt thou be with me in paradise.

2. That the material body will never be re-assumed, may be proved from Luke xxiv. 39. Behold my hands and my feet, that it is I myself, handle me and see, for a spirit hath not flesh and bones, as ye see me have.

Q. What dost thou believe of the last judgment.

A. I believe that a general judgment existeth in the spiritual world when it is the end of a church, the Lord then exerting his omnipotence to lead captivity captive, and to establish a new church upon earth, wherein he may still have his abode with man. I believe also, that a particular judgment finally passeth upon every

every man after death, who is then examined according to the deeds done in the body, whether they have been good, or whether they have been evil, when each one passes to heaven or hell, where they remain to all eternity.

Q. How do you prove this from the word?

A. 1. That a general judgment existeth in the spiritual world, when it is the end of a church, may be proved from John xii. 31. Our Lord saying, at the end of the Jewish church, Now is the judgment of this world, now shall the prince of this world be cast out.

Luke x. 18. And he said, I beheld Satan as lightning fall from heaven.

It may also be proved from a judgment being predicted to take place at the end of the christian church, as generally in the whole 24th Chap. of Matthew's Gospel, and particularly in Rev. xx. 11, 12, 13. And I saw a great white throne, and him that sat on it; from whose face the earth and the heavens fled away, and there was found no more place for them; and I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judg-

ed out of those things which were written in the books according to their works; and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged, every man according to their works.

2. The Lord then exerting his omnipotence to lead captivity captive, and to establish a new church upon earth, may be proved from Ps. lxxviii. 16. Thou hast ascended on high, thou hast led captivity captive, to receive gifts in man, and even to cause Jah Elohim to inhabit the rebellious (ones.)

3. I believe also, that a particular judgment passeth upon every man after death, who is then examined according to the deeds done in the body, whether they have been good, or whether they have been evil, may be proved from Matt. xvi. 27. The Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works.

Matt. xxv. 32. Before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

4. When

4. When each one passes to heaven or hell, where they remain to all eternity, may be proved from Matt. xxv. 46. These shall go away into everlasting punishment, but the righteous into life eternal.

Mark ix. 43, 44. It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and where the fire is not quenched.

Luke xvi. 25. Abraham said to the rich man in hell, Besides all this, there is a great gulph fixed, so that they that would pass from hence to you, cannot, neither can they pass to us that would come from thence.

Rev. xxii. 5. And there shall be no night there, and they need no candle; neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.

Is. lx. 20. Thy sun shall no more go down, neither shall the moon withdraw itself, for the Lord shall be thine everlasting light.

Q. Wherein has the Lord more especially laid down our moral duty?

A. In the ten commandments.

Q. Re-

Q. Repeat them.

A. In the 20th chapter of Exodus.

THE FIRST TABLE.

I.

And Elohim spake with all these words, saying, I (am) Jehovah thy Elohim, who brought thee forth from the earth of Egypt, from the house of servants; thou shalt not have other Elohim upon my faces, thou shalt not make to thyself a graven image, and every similitude which is in the heavens from above, and which is in the earth from beneath, and which is in the water from under to the earth. Thou shalt not bow down thyself to them, and thou shalt not serve them, because I Jehovah thy Elohim am a jealous God, visiting the iniquity of fathers upon sons, upon thirds and upon fourths, to them that hate me, and doing mercy unto thousands, to them that love me, and to the keepers of my commandments.

II.

Thou shalt not elevate with the name of Jehovah thy Elohim to vanity, for Jehovah will not clear with him, who shall elevate with his name to vanity.

III.

III.

Remember with the sabbath day to sanctify it. Six days thou shalt serve and shalt do all thy work, and the seventh day is the sabbath to Jehovah thy Elohim. Thou shalt not do any work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, and thy beast, and thy stranger that is in thy gates. For Jehovah made six days with the heavens, and with the earth, with the sea, and with all which is in them, and he rested in the seventh day; wherefore Jehovah blessed with the day of sabbath, and sanctified it.

IV.

Glorify with thy father and with thy mother, to the end that thy days may be lengthened upon the ground, which Jehovah thy Elohim giveth to thee.

V.

Thou shalt not kill.

VI.

Thou shalt not commit adultery.

VII.

VII.

Thou shalt not steal.

VIII.

Thou shalt not answer in thy neighbour, the witness of a lie.

IX.

Thou shalt not desire the house of thy neighbour.

X.

Thou shalt not desire the wife of thy neighbour, and his man servant, and his maid servant, and his ox, and his ass, and all which is to thy neighbour.

Q. How has our Lord summed up these commandments in the New Testament?

A. Mark. xii. 29, 30, 31. And Jesus answering him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy strength; this is the first commandment.

And the second is like to it. Thou shalt love thy neighbour as thyself: there is none greater than these.

Q. How

Q. How many sacraments hath the Lord appointed in his church?

A. Two, baptism and the holy supper, which are the two pillars of heaven and the church.

Q. What is the use of baptism?

A. There are three uses in baptism; the first is, introduction into the christian church, and, at the same time, insertion among christians in the spiritual world: the second use is, that the person baptized may know and acknowledge the Lord and saviour Jesus Christ, and follow him: the third and last use of baptism is, that man may be regenerated.

Q. Does baptism itself confer either faith or salvation?

A. No. It is only a sign, that the person baptized may receive faith, and that he may be saved if he is regenerate.

Q. What is the use of the holy supper?

A. Bread and wine, in the holy supper, represent the divine good and divine truth of the Lord's Divine Human; which being received in charity and faith, are productive of actual conjunction with him, and more immediate communion with the angels of heaven. Thus eating and drinking are acts of a spiritual nature;

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ture ; and thus the holy supper becomes a signing, sealing, certifying, and witnessing, even before the angels, that the worthy receiver is a child of God, and moreover as a key to his house in heaven, where he shall dwell to all eternity.

F I N I S.

28 OCT 62

E R R A T A.

Page 30, l. 27. *after see, add me.*

— 53, l. 20. *for Jehovah Elohim of Israel, read Jehovah Elohim, Elohim of Israel.*

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The Doxology of the New Church

Two staves of music in G major (one sharp) and 4/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are written below the staves.

All! For He is Je-ho-vah of Hosts and in him a-lone dwelleth

The Thanksgiving of the New Church

Two staves of music in G major (one sharp) and 4/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are written below the staves.

All! Blest be Je-ho-vah ELo him ELo him of If-ra-el

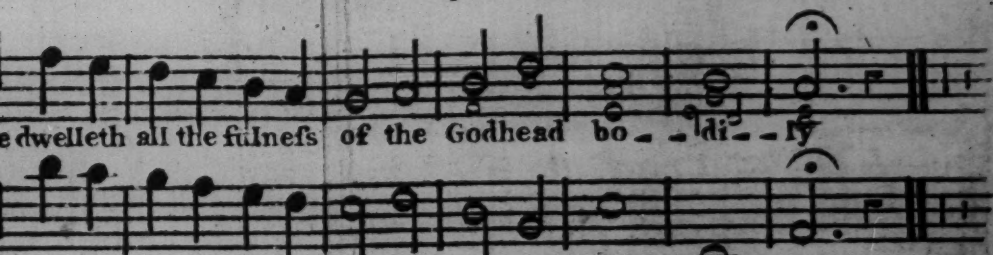
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Echo and blest be the Name

Two staves of music in G major (one sharp) and 4/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are written below the staves.

and his Glory shall be fil-led with all the earth with all

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